1:Williams E,G-5 (1923-1925) 1930
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604 602 The maternal uncle (*nobo*) has no real authority over the child, and his ceremonial obligations towards it are somewhat vague. However, there exists a cordial relationship between the two, and the *nobo* is treated with respect as a relative of importance. It is worth remarking that an Orokaiva child, while belonging to the people of its father, is very ready to identify itself also with those of its mother. When living with the latter and helping the maternal uncle in his work the child feels itself to belong for the time being to the maternal clan. At such a time it will use the maternal plant emblem, and indeed at all times it will name that emblem as subsidiary to the one it inherits from its father. In short, where the child, who belongs indisputably to its father's clan, is still on such friendly and intimate footing with its mother's, we might say that the system, although patrilineal in theory, was almost bilateral in effect.

861 Regarding the actual control of children we may note that they are seldom struck or smacked even in anger, and that they are never chastised by way of correction. A scolding seems always sufficient to check a naughty child. On the whole parents are very tolerant and children well-behaved.

From Childhood to Manhood

844 *Childbirth and Infancy.* In childbirth a woman is attended normally by women alone, though male 'doctors' may be called in to assist, not so much directly as by massaging, punching the back, and blowing into the ears of the woman in labour. The cord is tied, but I have no information as to its disposal. The afterbirth is treated by various alternative methods, some of which are thought to affect the mother subsequently. It may be placed in a small receptacle built in a tree where it is left to decompose; it may be buried (if at the butt of a coco-nut tree the roots would enclose or constrict it, and the result would be to render the mother barren in future); I have been told it may be given to a sow to eat, 'when it is supposed to effect a transfer of fecundity from the women to the pig'. In some cases a small enclosure is built underneath the house expressly to prevent the pig gaining access to the afterbirth, which is allowed to fall

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Reasons for Raiding

721 The reasons for the inter-clan fighting are easy to understand: they are in the main nothing more than quarrels between hot-blooded neighbours. The reasons for the deliberate raid or *isoro*, which involves cannibalism, are not so obvious. Very commonly the raid was meant to avenge [602] some previous victim, for vengeance was absolutely imperative to the relatives of a slain man; and the expression for revenge itself is an interesting one, viz. *diroga-mine*, or an 'exchange of *diroga*', the latter meaning the spirit of a man slain in fight in contradistinction to the spirit of one who has died in any other way. Instances of compounding are apparently rare, and it may be (though I cannot speak with certainty) that the practice of compounding for death obtains between clans only, and not between tribes. The [628] compensation or blood-price, consisting of pigs and ornaments, is called *dorobu*, which word stands also for marriage payment. Between tribes, however, who normally stand in the mutual relation of *kitobu* it would seem that such amicable settlement is rare if not impossible. To show how im- [765] perative is the need for revenge I may mention the former rule that the widow of a man slain by an enemy tribe must continue her seclusion until the capture and killing of a man from that tribe made it possible for her to emerge from it.

I cannot find any binding ceremonial necessity for a raid other than the one just mentioned (and that is really a reason for returning a raid, not for making one in the first place). It appears that the corpses of victims were used in [585] payment for marriage, either *a-dorobu* or *bi-dorobu*, or for gifts between relatives. But this was probably a matter of convenience: I have no evidence that a corpse was *necessarily* part of the marriage payment. Then again there is the matter of homicidal insignia. Although these are sometimes [881] called *otobu* in common with the *otobu* given at initiation (*vide* pp. 201 ff.), it is not to be supposed that the latter were necessarily homicidal, i.e. that the killing of an enemy was demanded before a youth or girl could pass through the ceremony of receiving an *otobu*. In short, I do not know of